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Griffin

— History of "Old St. Joseph's", Philadelphia, 1892

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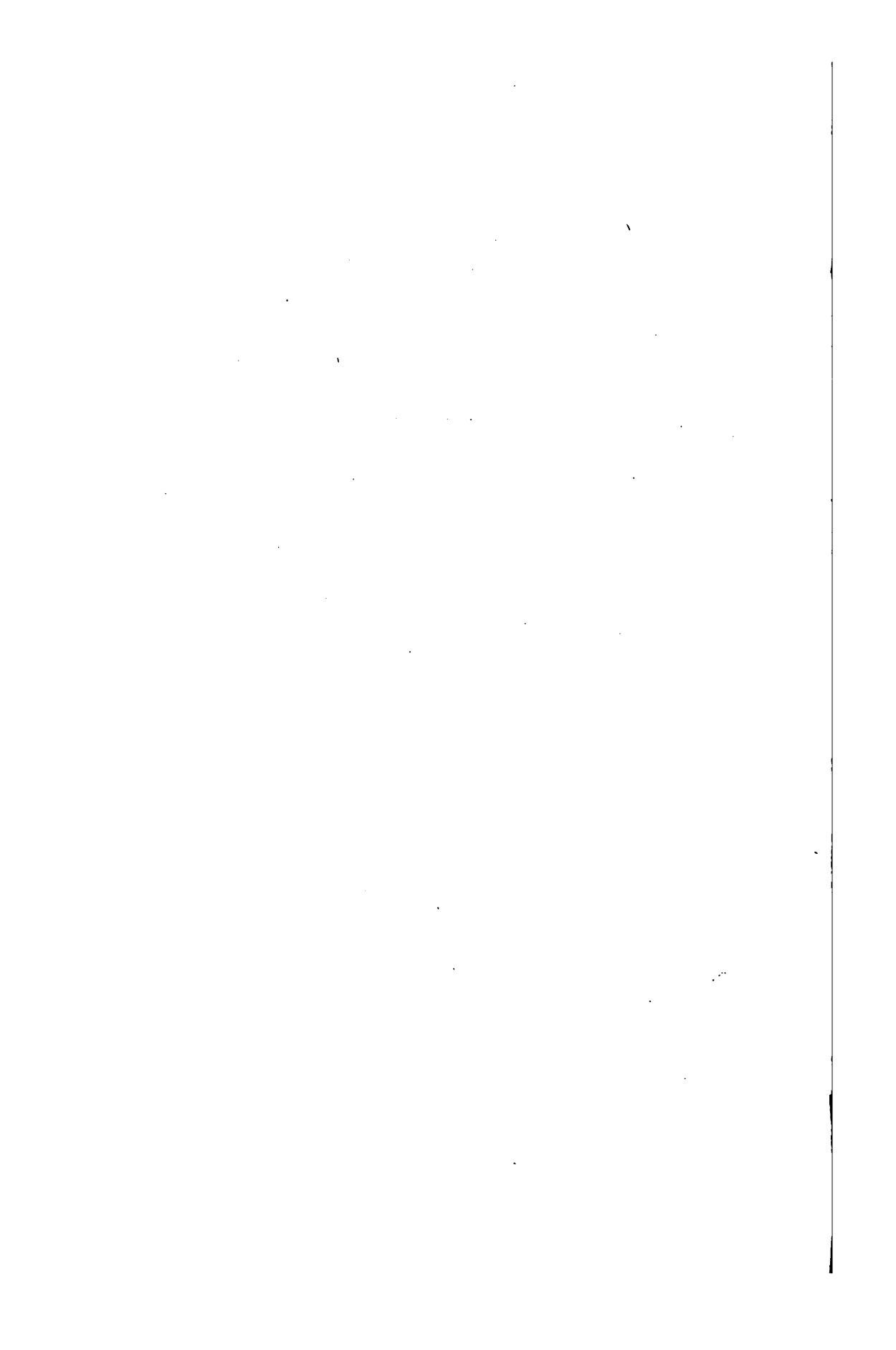
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CHRISTMAS, 1882



HISTORY
—OF—
“OLD ST. JOSEPH’S”

PHILADELPHIA.

BY

MARTIN I. J. GRIFFIN.



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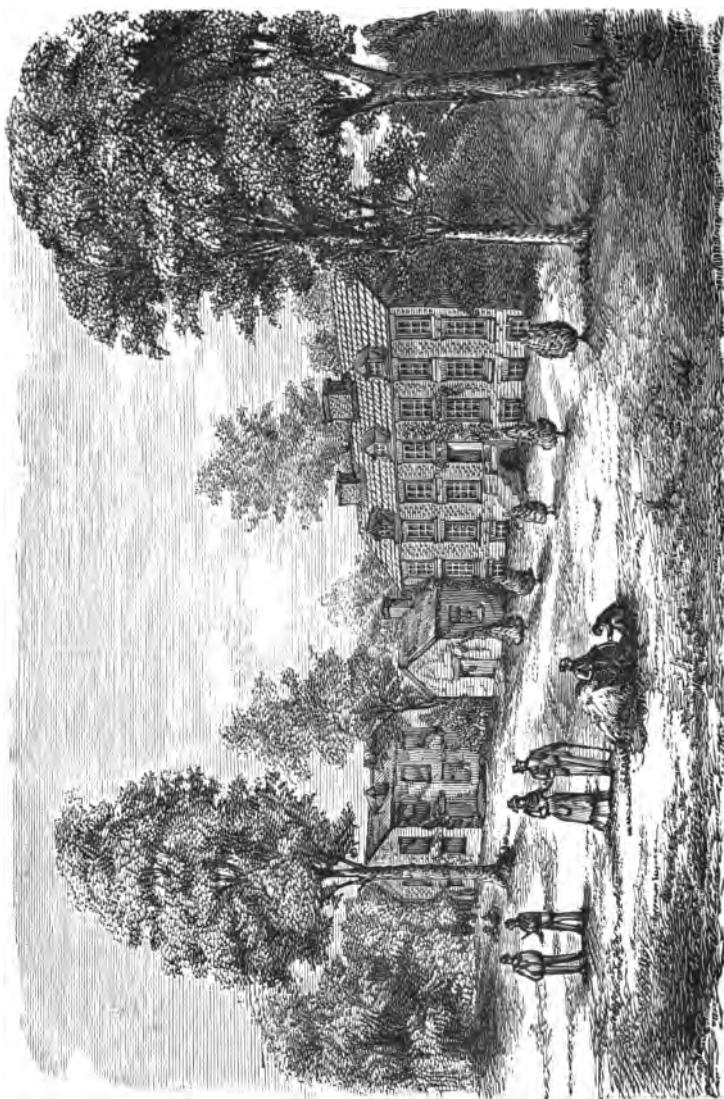
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TO

REV. P. ALOYSIUS JORDAN, S.J.

AS A TOKEN OF RESPECT AND ESTEEM.

The Author.



ST. JOSEPH'S ONE HUNDRED YEARS AGO.

HISTORY OF “OLD ST. JOSEPH’S,” PHILADELPHIA.

“*Blessed St. Joseph’s.*”—Bishop Brute, Bishop of Vincennes, Ind.

“*It is no other than the gate of heaven and the place where His glory dwelleth.*”

“*The oldest Catholic congregation north of the Susquehanna.*”—Rev. W. F. Clarke, S. J.

“*The oldest Catholic Church in that part of America formerly under British rule.*”—Rev. P. A. Jordan, S. J.

“*The recollections of the services which this church has given to religion is embalmed in the hearts of all.*”—Archbishop Wood.

“*It is the cradle of Catholicity in this part of the world. It is consecrated by a thousand happy recollections.*”—Rev. B. A. Maguire, S. J.

“*My eyes shall be open, and My ears attentive to the prayers of him that shall pray in this place: for I have chosen and sanctified this place, that My name may be there forever, and My eyes and My heart may remain there perpetually.*”

Forty years ago I was born in “Old St. Joseph’s” parish. Over thirty years ago, and less, I was a school boy there—fair-haired, light-hearted, and with all the other characteristics which are generally ascribed to youths at that joyous, free-from-care time of life. It was a holy place, for there was the sainted Father Barbelin. No “Old St. Joseph’s boy” of his time will ever forget him, but will cherish his memory, and though praying “God rest his soul,” will think

that he needs it not—that such a life as his gained heaven.

I loved “Old St. Joseph’s” then. No matter where I have gone since, I still feel that it is my church, for my heart goes out to the old place now when I have turned to go down the hill of age; for I was baptized there; Confirmed there; made my first Confession there; made my First Communion there; was married there, and my children have been baptized or dedicated to the Blessed Virgin Mary there.

As a boy, I longed to know the history of the dear spot, for, hallowed in its sanctity, I longed to know the events that transpired there. The longing grew to know its history. I determined to find out for myself. I sought diligently through *Colonial Records*, old newspapers, old directories, old books, saw old people, examined libraries, public and private, and, unassisted, gathered much information. What I had collected I published in 1866, in the *Catholic Universe*, the then Catholic paper of Philadelphia.

Since then, in 1872-3, Rev. P. A. Jordan, S. J., (“Brother Jordan” of my boyhood) printed in “The Woodstock Letters” the “History of St. Joseph’s.”

I had lost the History fever so much that I did not see this History until this month (November, 1882), or ten years after it was printed, when I determined to re-print my History. I have, of course, availed myself of the facts contained in Father Jordan’s book to make additions and corrections, but what is here given is substantially the same as published by me in 1866, as it is reprinted from paper containing same.

The *Our Continent*, for October 11th, 1882, contained an article, illustrated, relating to the church. Chapters in the

History of Philadelphia now being published in the *Sunday Dispatch* related to the church. These publications have appeared since I wrote in 1866, and thus are gratifying to me to note that the subject which, as a youth, I gave attention to, has, of late, received attention even from non-Catholics—more so, perhaps, than Catholics have given to it.

THE FOUNTAIN.

No other church in this diocese, or perhaps in the country, dates as far back as St. Joseph's. As the scene of the labors of many true Jesuits it can justly claim pre-eminence. It has been the fountain of religion in this diocese, supplying districts which, once barren, have become fruitful. Here it was that Catholicity first found a resting-place in this city, and from here it has extended with a progress so great and rapid that Philadelphia has merited a high position on the roll of honor for the advancement of the faith within its boundaries.

Believing that to many Catholics many incidents in the history of "Old St. Joseph's" may appear new, we present a sketch of its past history as far as we have been able to collect it by diligent search.

Previous to the foundation of old St. Joseph's Church, the Catholics of Philadelphia were visited at stated times by Jesuit missionaries from Maryland—which, having been settled by Catholics, became the centre of Catholicity, and the point from which zealous priests started to journey through the thinly-settled portions of the country. But, at length the Catholics of this city became sufficiently numerous to warrant the erection of a church and the services of a resident priest. The increase in their numbers was principally owing to the arrival of emigrants from Ireland, so it is stated. Accordingly, to attend to the spiritual interests of the Catholics of this city, the proper ecclesiastical authorities of Maryland, in 1731, sent here the Rev. Joseph Greaton, S.J. His name has been given as Josiah and Isaiah. I select Joseph as correct, and believed he named the Church after his patron saint. Father Greaton, while on his way to Philadelphia, touched at Lancaster, where a Catholic lady named Doyle gave him a letter of introduction to a Catholic friend of old acquaintance residing on Walnut street above Third, west of the present entrance. The character of the times may be gathered from the fact that Father Greaton entered the city in the dress of a Quaker. Mass was celebrated, it is believed, at the houses of different Catho-

lics until the preparations for building a church were completed. Father Greaton purchased a lot of ground near Fourth and south of Walnut St.; and in 1731, he began a one-storied chapel, the erection of which was successfully accomplished in February, 1732, and on February 26th,

THE FIRST MASS

was celebrated in the church. The congregation at this time is computed by Father Jordan to have aggregated forty people, though Thompson Westcott says "the congregation originally consisted of eleven members." Where were the Irish emigrants it may be asked?

In 1727, records show that 1,155 Irish arrived in Philadelphia, "of whom none were servants." In 1728, it is said 5,600 Irish landed at the port of Philadelphia; the proportion of Irish to all other emigrants taken together being ten to one.

In 1729, there arrived 5,655 Irish.

These could not have been Catholics, for, as above declared, the congregation didn't number over forty people at most.

To secure the protection of the colonial authorities, Father Greaton had it erected in such a manner as to appear only a part of the clergy's residence. The size was 18 feet by 28 feet, but it was, in 1757, enlarged to 40 feet by 40 feet. Father Greaton, the illustrious founder of St. Joseph's, was born in Lynton, England, in 1680, was admitted to the Society of Jesus, July 5th, 1708, and was professed August 4th, 1719. He remained in Philadelphia until 1750, when he was recalled to Maryland, and, in Bohemia, in that State, he died September 19th, 1753.

But the erection of this humble edifice soon attracted the attention of the authorities, and at the session of the Provincial Council, July 25, 1734, Governor Patrick Gordon informed the Council that he was under no small concern to hear that a house, lately built in Walnut street, in this city, had been set apart for the exercise of the Roman Catholic religion, commonly called the Romish Chapel, where several persons resorted on Sundays to hear Mass openly celebrated by a Popish priest. He conceived, he said, the public exercise of that religion to be contrary to the laws of England, some of which, particularly the 11th and 12th of King William III, are extended to all His Majesty's dominions; but those of that persuasion here imagining they have a right to it from some general expressions in the Charter of Privileges granted to the inhabitants of this Government by our late Hon. Proprietor, he was desirous to know the

sentiment of this Board on the subject. It was observed hereupon that, if any part of the said Charter was inconsistent with the laws of England, it could be of no force, as being contrary to the express terms of the Royal Charter to the Proprietory. The consideration was postponed till next meeting, the laws and charter to be laid before the Board.

The matter, however, went no further. But, in 1738, after the death of Gordon, the Penn family wrote to James Logan : "It has become a reproach to your administration that you have suffered the public celebration of the scandal of the Mass."

The Rev. Henry Neale, an English Jesuit, who arrived in this country in 1740, and labored as a missionary, was stationed at St. Joseph's as assistant to Father Greaton. In 1747, Father Neale purchased from the proprietors of Pennsylvania 121 acres at Goshenhoppen, Berks County, for £25. The following year, Father Greaton purchased 373 acres for £51 at the same place. These two tracts became the residence of the missionaries at that place, where a church was built by Father Schneider, S. J., from Bavaria.

"A GREAT HOUSE WITH AN ORGAN."

In 1748-50, Kalm, a Swedish traveler, visited Philadelphia. He said "the Roman Catholics have in the southwest part of the town a great house, which is well adorned and has an organ."

In 1748, the Rev. Henry Neale died, and was buried near the church, leaving Father Greaton alone in the pastoral charge until 1750, when, as stated above, he was recalled to Maryland, and the Rev. Robert Harding was appointed his successor. The latter was a native of England, and arrived in this country in 1732; he had labored in Maryland until 1750, when he was sent to this city. The Germans under his charge were visited once a month by Rev. Father Schneider from Goshenhoppen. Chapel built there in 1748.

In April, 1757, Father Harding made a return to the Provincial authorities of the number of Catholics under his charge. By this return we find that the number of those over the age of twelve who received the Sacraments were 72 men and 78 women, and these were stated to be mostly Irish. So that the thousands that arrived about thirty years before and the thousands afterwards, up to 1757, could not have been Catholics.

Many of them emigrated to the interior of the State, for example: the ancestors of Governor Curtin, and there inter-

married, and their offsprings were reared Protestants. Besides, at that time, many called themselves Catholics and did not frequent the Sacrament.

But although the number of Catholics was not as large as the arrivals might lead us to infer, yet the few there were alarmed some Protestants. England and France were then at war. Braddock's Defeat excited alarm—that Catholics would massacre the Protestants. Lord Loudon, who commanded the British forces in America, ordered a census to be taken. That showed that "in and about" Philadelphia there were on April 29th, 1757, a total of 403 Catholics, male and female, above twelve years of age who "received the Sacraments," and that 253 of these were Germans. The whole number in Pennsylvania was 1635, and these were in care of Fathers Harding, Schneider, Farmer and Manners. The returns showed Catholics in Lancaster, Berks, Chester, Cumberland, York and Northampton counties besides Philadelphia. A law was then passed prohibiting Catholics from being members of militia companies, and they were prohibited from having "any arms, military accoutrements, gun powder or ammunition."

This was one hundred and twenty-five years ago.

THE TRAVELING JESUIT.

The number under the care of Father Schneider was 107 men and 121 women. These were all Germans. About the year 1759, the Rev. Ferdinand Farmer (German name Steinmeyer) was appointed to aid Father Harding, with particular reference to ministering to the Germans. He was born in Swabia, Germany, October 13th, 1720. He entered the Society of Jesus at Landesperge, September 26th, 1743. In addition to the duty of attending to the Germans in this city, he journeyed as a missionary throughout Pennsylvania, New Jersey and New York, among the scattered people of these regions. By the Catholics of New York his name should be held in veneration as having been, in reality, the Apostle of the Faith in that city. But the excessive labors of a long continued service as a missionary at length afflicted the health of this devoted Jesuit. But that unconquerable spirit and determination to suffer in doing the divine work to which God had called him, would not allow of the much-needed repose. Important spiritual interests had been committed to his care, and the various functions of his sacred office must be performed. According to his usual custom

of visiting New York once a month, he set out for that city April 10th, 1785, and he was at that time very unwell. But, like a true Jesuit, he discharged his task, and returned to Philadelphia on May 7th. He died in August, 1786.

THE DEAD.

While Father Farmer labored so energetically and so successfully on the mission, Father Harding, at St. Joseph's, discharged his duties with like fidelity and success. Those of his little flock who died were buried near the church they loved so well. Statistics collected by the late Samuel Hazard, and now in the archives of the Board of Health, show that at St. Joseph's the burials were as follows: 1749, 18; 1753, 21; 1755, 19; 1756, 47; 1757, 24; 1758, 40; 1761, 45; 1762, 50; 1764, 36; or just 300 for the nine years. So that from the building of St. Joseph's to the purchase of the burial ground at St. Mary's, there were 600 or 700 deaths among the Catholics of Philadelphia. So that a new graveyard was a necessity. Father Harding purchased the ground upon a part of which the present St. Mary's Church is built. The graveyard is in the rear. That part to the south was afterwards sold to Trinity Church.

This will account to many who have wondered why St. Mary's was built so near St. Joseph's. Upon the newly-purchased ground Father Harding, in 1763, erected the present St. Mary's Church with money left by Father Greaton.

Though Father Harding attended more particularly to the interests of the faith in the city, yet he very frequently relieved Father Farmer in the discharge of the duties of a missionary throughout New Jersey, where he performed great and arduous labors in the dissemination of religion from the fountain head of old St. Joseph's, whence other faithful ministers supplied districts that have since become dotted with churches. He died September 1st, 1771, at St. Joseph's, bitterly and keenly and affectionately lamented.

DURING THE REVOLUTION.

On the death of Father Harding, Rev. John Lewis was appointed pastor. He was soon recalled to Maryland. He was succeeded by Rev. Robert Molyneaux. This Jesuit was born in Lancashire, England, June 24th, 1738, and was admitted to the Society of Jesuit in 1757. It was from Maryland he came to this city. Father Molyneaux was pastor and Father Farmer assistant during the Revolutionary War.

A NATION FREE—A MAN —

On July 4th, 1776, while the Declaration of Independence was being signed, perhaps, James Welsh and Honora Muldarkey were married at St. Joseph's. Being Irish, we needn't ask if they had descendants, but we ask are any of them living?

On the 4th of May, 1780, Don Juan de Mirailles, who, although not formally accredited by the Government of Spain to the American colonies, nevertheless exercised most of the privileges of an envoy extraordinary, was buried at St. Joseph's. The funeral was attended by Monsieur de la Luzerne, the French Minister, by Congress, army officers and citizens.

TE DEUM FOR UNION.

1781, Thursday, March 1st, church illuminated. *Te Deum* was chanted by Father Farmer, assisted by Father Molyneaux. Monsieur de la Luzerne, the French Minister, was present with his suite—celebrating the ratification of the “alliance and perpetual union of the States.”

BIRTH OF THE DAUPHIN.

1781, August 25th, birthday of Louis XVI, King of France, celebrated. Abbe Bandole said Mass; Father Molyneaux preached; French Minister present.

1781, November 4, Mass of Thanksgiving. Abbe Bandole delivered an “Address to Congress, Supreme Executive Council and the Assembly of Pennsylvania, who were invited by His Excellency the Minister of France, in thanksgiving for the capture of Lord Cornwallis.” It is published in “Carey's American Museum,” Vol. IV, July, 1788, and in the “Catholic Church in the United States.”

We enter the above as an event occurring at St. Joseph's because there exists a general belief that, on November 4th, 1781, such a Mass of Thanksgiving was celebrated at St. Joseph's in gratitude for the Victory at Yorktown, and that Congress and Generals Washington and Lafayette attended.

WASHINGTON NOT AT ST. JOSEPH'S.

To commemorate this supposed event, a Thanksgiving service took place in the church on October 23d, 1881, and Rev. W. F. Clarke delivered a discourse, which was printed afterwards in pamphlet form.

This was a commemoration of an event that never occurred, so far as investigation can discover. Cornwallis surrendered October 19th, 1781; Lafayette did not reach Philadelphia until November

22d, and, on next day, Congress gave him permission to return to France. On November 29th, he was at Boston. Washington came to Philadelphia from Yorktown. He arrived here on November 27th or 28th, met Congress on the 29th—the day Lafayette was in Boston.

There is no American historian who records any special public service at St. Joseph's at which either Washington or Lafayette were present. The only foundation for the belief—erroneous though it is—are English writers, or more correctly, one English writer, named John Andrews, who, in 1785, published the history of the war—even giving extracts from Abbe Bandole's sermon. A writer in Pennsylvania *Gazette*, in 1800, asserted that this statement had been made for the purpose of creating a feeling of hostility on the part of English Catholics against their brethren in America. Our opinion is, that the Catholics in England were not in such a position, socially or publicly, as to make their concern of their American brethren of any account in England. But in 1800, when the statement was publicly challenged in Philadelphia, there were persons then living who could have contradicted the statement, and declared that Washington had visited St. Joseph's.

On All Souls' Day, 1866, I read an essay before the Catholic Philopatrian Literary Institute on "St. Joseph's Church prior to 1800," in which I then said:

"Having brought my sketch down to this period, some, probably, have noticed that I have omitted all reference to the presence of Washington at divine service at this church.

"I am aware that there exists a general belief among us that Washington was present on some such occasion, but however desirous I might be to make mention of such a visit, I must only state the facts as I find them.

"Although I do not assert that the Father of his Country was not present on some occasion, yet I find no trustworthy record of such an event ever having taken place."

After speaking of certain statements relied on to sustain the claim, I concluded thus:

"I confess I believed, before examining the matter, that Washington had visited the church. In my youthful days I had been told so, and all "St. Joseph's boys" had a firm belief that the two large trees at both ends of the Alley—3d and 4th Sts—had, in their youthful days, served

as hitching-posts for the horses of the Father of his Country.

"This pleasant recollection of our boyhood I now doubt, for I have not found evidence to warrant the statement. If any one knows where such a record may be found, I desire to be informed of it."

Now who can produce any authority to sustain the common belief of Washington having attended public service here? While President, he may have visited the church as he passed in the neighborhood, but he was not a church-goer, and I doubt if he ever visited St. Joseph's to pray.

Since writing the above, I wrote *The Sunday Dispatch*, whose Editor, Thompson Westcott, Esq., will be accepted by all as competent to decide on Philadelphia historical matters. See his reply to my inquiry in *Dispatch* of December 8d, 1882, in which he says: "We have no knowledge of it. There is no contemporary account of a public celebration of the victory at Yorktown in the Roman Catholic Church of St. Joseph's in 1781. . . . This could not have been without some record of the fact made at the time."

SCHOOL OPENED.

In 1783 a school was opened by Father Molyneaux. The accounts of contributions show the supporters to be as usual, Irish.

In 1784, Rev. John Carroll, Ecclesiastical Superior of the Missions, and afterwards the first American Bishop, came to this city and administered Confirmation at St. Joseph's for the first time in this country. At this time Fathers Farmer and Molyneaux were the pastors.

After the death of Father Farmer, Rev. Francis Beeston was sent as assistant to Father Molyneaux (so spelled by Father Jordan and several others, though Father Finotti in his *Bibliographia Catholica Americana* has it Molineaux). He remained until 1790. In 1787, Rev. Wm. O'Brien and Rev. Peter Helborn came as assistants.

Father Molyneaux continued at St. Joseph's until February, 1788, when he was recalled to Maryland. The title of St. Joseph's and also of St. Mary's was vested in him. By his will, of June 13, 1805, he devised all his real estate in Pennsylvania and Maryland to Rev. Francis Neale, or in case of his death, to Rev. Ignatius Baker Brooke.

The Society of Jesus having been suppressed (or supposed to be suppressed, as it never in reality was so), in 1773, by Pope Clement XIV, and Pope Pius VII having, in 1806, granted

permission to Rev. Francis Karew and other priests of Russia to form a Society of Jesus, the Rev. Robert Molyneaux, Rev. Charles Neale, Rev. Charles Sewell and Rev. Sylvester Boarman, who had belonged to the Order in this country, petitioned for a like favor for the United States; which, having been granted, Father Molyneaux became Superior of the Order in America. Father Molyneaux died December 9th, 1808, while President of Georgetown College.

In 1788, Rev. Lawrence Graessel was pastor of St. Joseph's and St. Mary's. He was born in Bavaria, August 18, 1753, and died at St. Joseph's October, 1793. His successor was Rev. Leonard Neale, with Rev. Christopher V. Keating and Rev. Francis Anthony Fleming, as assistants, in 1789, and Rev. Michael Ennis in 1795. Father Neale remained at St. Joseph's until March, 1799, when he left to become Rector of Georgetown College, where he remained until December 7th, 1800, when he was consecrated Coadjutor Bishop of Baltimore.

During the prevalence of the cholera in 1793, Fathers Graessel, Keating and Fleming labored like apostles.

It will thus be observed that, notwithstanding the suppression of the Order, St. Joseph's still remained under the control of priests who had been Jesuits. Over all the other ecclesiastical property in this city, they from time to time surrendered control, and this appears to have been done on account of the suppression.

In 1794, Joseph A. Wigmore was appointed sexton. He remained until 1838.

In 1795, Rev. Matthew Carr, D.D., O. S.A., arrived in this city from Ireland and resided at St. Joseph's until 1799. Upon the departure of Father Leonard Neale, he was appointed pastor of St. Mary's, but residing at St. Joseph's, his assistant being Father Rossitier, O.S.A. was appointed, in 1796, by Bishop Carroll pastor at St. Mary's. He lived at St. Joseph's, having as his associates Rev. Leonard Neale, afterwards Archbishop of Baltimore, and Father Rossiter.

AN ORPHAN ASYLUM.

In 1797, the cholera raged with great violence, and once again did the pastors of St. Joseph's afford bodily relief and spiritual consolation to its victims. The children of the victims were left in a destitute condition, and a charitable association was organized by Father Leonard Neale this year to take care of these orphans. A number were collected and boarded in a house north of Holy Trinity Church. It was with much difficulty

that sufficient money could be raised to support this small institution. But, at length, a number of benevolent persons of St. Joseph's, who had aided in the support of the orphan's, determined to perfect the organization, and with this object, held a meeting in 1806. They adopted the plan of annual subscriptions, and applied the following year to the Legislature for an Act of Incorporation, which was passed December 18th, 1807, the asylum having at this time about three hundred subscribers. Thus was formed St. Joseph's Orphan Asylum, now situated at Seventh and Spruce streets. It is unnecessary at present to speak in detail of the events in the history of this asylum, which entirely owes its permanent foundation to the efforts of the Jesuit pastors and faithful of St. Joseph's.

On April 10th, 1798, the priests of St. Joseph's attended the marriage of Miss Maria Teresa Sarah McKean, daughter of Thomas McKean, President of Congress, to Carlos Martinez d' Yrujo, the Spanish Minister. It was performed at St. Mary's, as that church was used on Sundays and grand occasions—St. Joseph's for the week-day Masses.

1798-99, the priests at St. Joseph's were Very Rev. M. Carr, Rev. John Rossiter, O. S. A., Rev. George Stanton, O. S. A., Rev. John Bourke, Rev. Bartholomew Augustine McMahon, O.S.A., Rev. Peter Helborn, Rev. Nicholas Brennan, Rev. Francis Beeston, Rev. D. Bowry, Rev. Philip Stafford, O.S.A., Rev. William O'Brien, Rev. Michael Lacy.

In March, 1799, Rev. Matthew Carr succeeded Rev. L. Neale, who went to Georgetown College. Father Carr was then pastor of three churches, St. Joseph's, St. Mary's and St. Augustine's. He was Vicar-General of the Archdiocese of Baltimore for the mission of Philadelphia. Rev. John Rossiter, O. S. A., and Rev. John Bourke were his assistants.

Father Neale was the last Jesuit until 1833, except for a short time in 1814, when Rev. John Grassi, S.J., was, while here on a visit, at request of Bishop Egan, in charge.

During the interval, the Augustinians, Franciscans, Dominicans and secular priests had charge.

In 1800, Father Carr was pastor, assisted by Rev. Jno. Rossiter, Rev. Philip Stafford and Rev. George Stanton.

In 1802, Father Carr went to live at St. Augustine's, which he built. Rev. Raphael Fitzpatrick became pastor at St. Joseph's, with Fathers Rossiter and Lacy as assistants.

On April 12th, 1803, Rev. Mich. Egan,

O.S.A., arrived in Philadelphia and lived at St. Joseph's, though pastor of St. Mary's. He came from Lancaster, Pa., which he attended at stated times from Conewago, Pa., where he had been assistant to Rev. A. L. de Barth. He came from Ireland in 1802. He was, on Oct. 28th, 1810, consecrated Philadelphia's first Bishop.

In 1806, Rev. John Rossiter had pastoral charge.

In 1809, Rev. John Rossiter was in charge.

In 1810, "Mease's Picture of Philadelphia" says "St. Joseph's is only used at present for morning prayers." This must mean that only early Mass was celebrated there, and High Mass not, as that was celebrated at St. Mary's. So it had been for many years.

In 1813, September, Rev. Chas. Winters arrived. He was sent on missions. The following month Rev. T. McGirr arrived.

In 1814, Rev. John Grassi, S. J., took charge for a short time at the request of Bishop Egan. He was an Italian. He was Superior of Georgetown College until 1817, when he returned to Italy, became Rector of the Propaganda, and died December 12th, 1849. He published in 1818 a work on the United States. It contained "a table of the most remarkable things in the geography of the U. S."

THE SCAPULAR.

1814. Father Finotti, in his *Bibliographia Catholica Americana*, has, under this date, the title of an 18-mo. book, published by A. Fagan, No. 133 South Front street, entitled "A Short Treatise on the Antiquity, Institution, &c., of the Confraternity of Our Blessed Lady of Mount Carmel, commonly called the Scapular, with a Brief Account of the Design, Rules and Conditions thereof. To which is added The Office of the Blessed Virgin Mary. Printed for the Confraternity."

This shows that thus early that Confraternity had been established at old St. Joseph's.

1814. Bishop Egan died this year, and was buried at St. Mary's.

A MIRACLE.

In 1820, Very Rev. Henry Conwell, of Armagh, Ireland, was consecrated Bishop, and in 1821, arrived at old St. Joseph's. Bishop Conwell never lived at any place in Philadelphia but in the old house at St. Joseph's, now standing.

It might be well to correct a mistake that most writers on the subject make, that the priests of St. Joseph's and St.

Mary's had distinct residences. There were distinct pastors, but all the priests lived in one family and officiated at either church until 1830, when Bishop Kenrick was obliged to seek a separate residence, excepting the two Father Harrolds, uncle and nephew, who had lived at the S. W. corner Fourth and Prune streets. Even the excommunicated Hogan lived in a house adjoining the Bishop's house, where St. Joseph's class-room now stands. Rev. Samuel Cooper was then at St. Joseph's. Of him it is related by Father Jordan in his History of St. Joseph's: "He was frequently tempted against faith in the Sacrament of Sacraments. One day, when saying Mass, he prayed God to give him some sign by which he would be freed forever after from doubts. As he pronounced the omnipotent words, the Host changed into a lump of bleeding flesh. My informant, the father of two of Ours (Society of Jesus) said that he and many in the church witnessed the miracle."

On Easter Tuesday, 1821, the adherents of Bishop Conwell in the contest with Father Hogan, the excommunicated priest at St. Mary's, assembled at St. Joseph's Church at 3 o'clock in the morning and, before daylight, marched to St. Mary's and took possession. The Hoganites assembled, and then ensued the "Battle of St. Mary's." It does not belong to our work to speak more of this deplorable event.

In 1821 the church was enlarged.

STOOD BY THE BISHOP.

1823, March 1st, a meeting was held at St. Joseph's of those sustaining Bishop Conwell in the Hogan schism and opposing the amending of the charter of St. Mary's by the State Legislature so as to create a Board of Trustees of eleven laymen and excluding priests. Charles Johnson, John Keating, Jr., Michael McGrath, Dr. Joseph G. Nancreade and John Carrell, Sr., were appointed a committee to report resolutions.

The resolutions declared in Bishops alone was the right to appoint pastors; that the pious founders of St. Mary's intended "its pastor should at all times participate in the management of its temporal concern," and that the alteration of the charter as proposed by a committee of the State Senate was an infringement of chartered right and defeating the intentions of the founders.

In 1823, Rev. John Walsh was at St. Joseph's.

On February 13th, 1824, Bishop Conwell, while residing at St. Joseph's, bap-

tised Joseph Lucien Charles Napoleon Bonaparte, son of Charles Julius Lawrence Lucien Bonaparte, and his wife Princess Zenaidre Charlotte Julia, daughter of Joseph, formerly King of Spain. He was the godfather, and the godmother was Letitia, mother of Emperor Napoleon. She was represented by proxy—the Princess Charlotte Bonaparte, the child's aunt. Ex-King Joseph presented Bishop Conwell with a diamond Episcopal ring, formerly the property of Cardinal Ximines. Where is it now?

CHURCH TOO SMALL.

In 1824, March, notice was given in the papers that an enlargement of the church was necessary. Contributions were solicited. At this time the notice declared "the chapel of St. Joseph's to be utterly disproportioned to the extensive number of the congregation and in all respects unsuited for the purpose of divine worship."

In 1824, the clergymen at the church were Bishop Conwell, Rev. William V. Harrold, Rev. J. Cummiskey and Rev. John Ryan.

On December 3d, 1824, Bishop Conwell, at St. Joseph's, approved of the Bible published by E. Cummiskey from the Fifth Dublin Edition.

In 1825, Bishop Conwell, Rev. J. Cummiskey and Rev. John Ryan were at St. Joseph's, and Father Jordan says that in this year Rev. C. Ferry was one of "the canons or prebendaries of St. Joseph's."

In 1826, Father Baxter was stationed at the church, remaining there until his death, May 23d, 1827. Rev. Jas. Smith took his place, but does not appear to have remained long.

FATHER HUGHES.

In 1827, February, Rev. John Hughes, afterwards the illustrious Archbishop of New York, who had here been ordained Oct. 15, 1826, and stationed at Bedford, Pa., was recalled from this latter place and stationed at St. Joseph's, after the death of Father Baxter, to take the place of Rev. Wm. V. Harrold, removed by Bishop Conwell. The pastor of St. Joseph's was Rev. T. J. Donahoe, with Father Hughes and Rev. John Reilley as assistants. It is generally stated that Father Hughes was pastor, but while Archbishop of New York he declared otherwise to Father Jordan. During this year we find that at St. Joseph's and St. Mary's there were 100 marriages, 300 baptisms and 150 burials. Father Hughes in a letter written about this time says, "I am working as busy as a nailer every day." His first sermon at St. Joseph's

was one he had delivered before Bishop Conwell six times while on an Episcopal visitation. The Bishop called it the "cuckoo sermon." The trouble at St. Mary's still continued. But at "St. Joseph's," wrote Father Hughes, on May 2d, 1828, "all is quiet. I received such encouragement that I was lately on the point of enlarging the church, which is much too small for the concourse of people that attend it. But I have declined for the present."

In 1829, Rev. T. Donahoe was pastor, and Rev. Jno. Hughes assistant. During this year there were 119 marriages, 347 baptisms and 209 burials at St. Joseph's.

In November, 1829, Rev. Dr. Ryder arrived from Rome, stopped a few days at St. Joseph's, and then went to Georgetown College, from which he had been absent nine years.

On December 29, 1829, Father Hughes wrote to Rev. M. Purcell: "At the little chapel of St. Joseph's there is PEACE and PIETY. They are, generally, poor, and Massillon says that 'the poor are the objects of God's predilection.'"

SALT AND SUGAR PEOPLE.

On the first Sunday in June, 1830, Father Hughes preached a sermon in aid of the asylums. The collection amounted to \$330. "The morning was damp, and the salt and sugar people stayed at home," he afterwards wrote. At this time St. Joseph's female school had nearly one hundred children in regular attendance. It was situated in Prune (now Locust) street in a large house occupied as an Orphan Asylum. This asylum, the present St. John's Orphan Asylum, is due to the efforts of members of St. Joseph's parish, who, in Oct. 1829, formed a society at the house of Nicholas Donnelly, in Lombard street, above Third, for the support of four orphan children, with whose parents the originators were acquainted. Father Hughes was the author of the first constitution and by-laws of the society.

"GO TO YOUR DIOCESE."

In June, 1830, Bishop Kenrick came to Philadelphia as Coadjutor to Bishop Conwell, whose episcopal residence was at St. Joseph's. Father Jordan, in his History of St. Joseph's, relates that when Bishop Conwell was "informed that Bishop Kenrick was down stairs and wished to pay his respects to him, 'Tell the boy,' said the venerable Bishop, 'tell the boy to go at once to *Arath* (to *partibus inf.* to which he was titular Bishop). 'The Bishop of Philadelphia is old enough to mind his own business.'"

Bishop Kenrick went to live in a house on Fifth Street bel. Locust (now 257 S. 5th street, next to cemetery), and then to a house on the west side of S. Fifth street, bel. Buckley (bel. Spruce). There he remained until, in 1832, he went to live at St. Mary's.

On the first Sunday of Lent, 1832, Rev. Terence Donogue established the Christian Doctrine Society. It has since continued its usefulness, and is now under the direction of Rev. P. A. Jordan, S.J., with Joseph P. Goudy as Superintendent of the male department.

On April, 1st, 1832, Rev. Jno. Hughes preached his farewell sermon to the people of St. Joseph's, and went to St. John's, which he had erected. After this the Jesuits petitioned Bishop Kenrick to repossess them of the church. The Bishop agreed to do so, but requested that the re-entry be deferred until the following year.

BACK AGAIN.

In April, 1833, the Jesuits resumed charge of the church by the coming of Rev. Father Kenny, the official Visitor, and Rev. Stephen Dubuisson.

In 1834, Rev. Edw. McCarthy became assistant to Father Dubuisson, and, in August, Rev. James Curley came, but remained a short time.

In 1836, Rev. Richard Harvey was assistant a short time to Father McCarthy.

In 1836, a Catholic reading-room was opened. The subscriptions from members was \$1.50 a year.

"NEW" ST. JOSEPH'S.

In 1837, it was determined to build a new church. Rev. Jas. Ryder and Rev. Felix Barbelin were pastors. The old church was about 50 or 60 ft. and entered from the west.

On January 29th, 1838, a meeting of the Catholics of the city was held in the church to devise means to make the proposed change. Mr. C. Johnson presided, who addressed the meeting, as did also Mr. Joseph Dugan and Wm. Keating, Esq. The meeting appointed a committee of five from each city church to collect the necessary funds.

On Monday, May 7th, services were held in the old church for the last time, when Mass was offered for those who had worshipped in the church. On the next morning workmen commenced to demolish it. On June 4th, the corner-stone of the present church was laid by Rev. Jas. Ryder, the senior pastor of St. Joseph's, in the presence of Bishop Conwell, who was blind. It rained, and the sermon had to be delivered in St. Mary's Church.

In the corner-stone were deposited coins, pamphlets, notes, etc., also the following: "In the Pontificate of Gregory XVI. This corner-stone of the new S. Joseph's is laid this fourth day of June, Whitsun-Monday, 1838; of the Independence of the United States, the sixty-second; Martin Van Buren, President of the United States; Joseph Ritner, Governor of Pennsylvania; John Swift, Mayor of Philadelphia; Right Rev. Henry Conwell, Bishop of the Diocese; Right Rev. Francis Patrick Kenrick, Coadjutor; Rev. Thomas F. Mulladay, Provincial of the Society of Jesus in the Province of Maryland; Rev. Jas. Ryder and Rev. Felix Joseph Barbelin, Pastors of St. Joseph's." A record also placed in the corner-stone declared it to be "the first temple in which the hymn of thanksgiving was chanted to the God of Armies—in the presence of Washington and his staff and the representatives of France and the United States—for the blessings bestowed on the infant Republic in her struggle for right and liberty."

The *United States Gazette*, of June 5th, 1838, has a full report of the ceremonies.

The building committee were Fathers Ryder and Barbelin, and Messrs. John Maguire, Joseph Donath, Jno. Maitland, Martin Murphy and Jno. Darragh.

The present church is 72 ft. long.

The present church was erected under the direction of Jno. Darragh, architect; Michael Gehegan dug the cellar; David Ryan, stone mason; Edward Carr and George Johnson, bricklayers; Jas. Carroll, marble mason; and Thomas Ryan, carpenter. The consecration of the present church took place February 11th, 1839, Rev. Felix Barbelin being pastor.

On June 3d, 1840, the *Bona Mors* Society was established.

On Sunday, September 27th, 1840, the three hundredth anniversary of the institution of the Society of Jesus was celebrated in an imposing and solemn manner. Services began at an early hour in the morning and were closed by a solemn *Te Deum* in the evening. The Society of Jesus was approved by Pope Paul III, September 27th, 1540.

The Pennsylvania Catholic Total Abstinence Society (now St. Joseph's) was formally organized "at the house of the reverend clergy of St. Joseph's Church" on Thursday evening, July 9th, 1840. Michael Reilly presided and Philip J. Smith acted as Secretary. On the 19th the first officers were elected as follows: President, Father Barbelin; Vice-President, Dennis Murphy; Secretary, Wm J. Cunningham; Assistants, Wm. Fox,

and Paul J. Durney; Treasurer, Dr. B. McNeill.

On the 26th, "a Council to transact the business of the society" was elected. It consisted of William Dickson, John P. Smith, Philip J. Smith, Cornelius McCauley, Wm. P. Carpenter, Jno. Dougherty, John B. Gillespie, Patrick Milligan, Patrick Henry, William McIntire, Michael Reily, Cornelius F. X. England, Hugh Mathers, Thomas Ryan, Henry T. Coleman, Geo. F. Bussinger, Thos. Fox, Edw. Holland, Arthur Gilland. These with the officers were to transact the business of the society monthly.

On St. Patrick's Day, 1841, a parade took place. St. Joseph's T. A. B. Society participated. It was "the first celebration on temperance principles in this country" declared a resolution adopted April 5th, 1841, when the society resolved, on motion of Wm. Dickson, to celebrate the Fourth of July, which was done by St. Joseph's, St. John's and St. Augustine's Societies having a lecture by Dr. Moriarty, at the Philadelphia Museum, for the benefit of St. John's and St. Joseph's Asylums.

At the end of the first year the society numbered 281 members and had \$532.90. At the end of second year, 369 members and \$844.05.

On November 1st, 1847, when William Brown was President and Michael Reilly President, a resolution was adopted to "invite all the other Catholic societies" to unite in welcoming Father Mathew to this city.

On Friday evening, October 24, 1840, two new altar paintings, the productions of Mr. Martinez, were uncovered for the first time. The Crucifixion was a copy of the celebrated painting of Rubens, the other was "The Holy Family," after Murillo's famous painting in the Cathedral of Seville. It is now in the Sunday School Chapel.

In 1841, Father Havermans was the Superior. He, in 1842, went to Troy, N. Y., and lately celebrated his Golden Jubilee.

THE FIRST SODALITY.

To Father Barbelin is due the honor of organizing the first Sodality of the Blessed Virgin in this diocese, and the first organized in the world other than those in Catholic colleges and convents.

On Monday evening, January 11th, 1841, a meeting, called by Father Barbelin, S. J., was held at the church. There were seventeen youths present. All were attendants at the Sunday-school, and their ages ranged from thirteen to eight-

teen. The purpose of the meeting is expressed in the resolution then adopted:

WHEREAS, There are many amongst us, who having made their First Communion some years since, still feel the great importance of religious instruction; and, whereas, fraternal association with one another, and union in our mutual exertions in the discharge of religious duties, would, no doubt, be a pleasing and powerful inducement to pious perseverance; we form ourselves into a society for the purpose of reciting together our lessons, writing religious compositions and performing such other good works as we may direct.

On the following Thursday evening, Father Barbelin explained the nature of Sodalities established in the colleges of Europe, and at this meeting the Sodality was organized and the name of the Sodality of the Nativity of the Blessed Virgin was chosen—St. Stanislaus being selected as the patron—and on this evening five additional young men joined, making the number twenty-two. On the following ~~day~~, January 17th, the new Sodality assembled before the altar of the Blessed Virgin, in the church, and recited the Office.

The formation of the Sodality was at once communicated to Rev. John Rootan, General of the Society of Jesus, and a desire expressed to be affiliated with the Sodality of the Roman College, and thus be enriched with all the indulgences and privileges granted by many Sovereign Pontiffs to the chief Sodality. The diploma, granting the request, was issued December 15th, 1841, being confirmed by Pope Gregory XVI. The document, however, did not arrive at St. Joseph's until March 28th, 1843.

The first anniversary of the Sodality was celebrated Jan. 9th, 1842, the address being delivered by Rev. Jas. Ryder, at that time President of Georgetown College, who came at the request of the young Sodalists. The record reads' that he spoke of "the beauty, sweetness and benefits of early piety, and exhorted them to follow the example of their holy patron—St. Stanislaus—in disdaining the pleasures of the world, and looking forward to heaven as the only place where real happiness can be enjoyed and the only prize worth contending for."

On Friday, April 22d, 1842, the venerable Bishop Conwell departed this life. The Sodality assembled, and recited the Office for the Dead and attended the funeral in a body.

SENIOR SODALITY.

The Sodality for those of more mature years was organized on August 15th, 1841, according to the following agreement:

We, the undersigned, being anxious to place ourselves under the protection of

the Blessed Virgin in an especial manner, and likewise seeing the necessity of some stronger tie to bind us to the duties of our holy religion, and knowing the apathy into which many young men of our own ages too frequently fall, the results of which are generally dangerous, unless by the peculiar providence of God they are drawn from the brink of the precipice into which they might have plunged themselves, do, from this time, August 15th, 1841, the Festival of the Assumption of the Blessed Virgin Mary, form ourselves into a Sodality, having for our chief object the great perfection of virtue in ourselves and the sincere desire that, by our example, we may draw others into the same path. Moreover, we feel conscious there are many young men who, although possessing the noblest qualities and most amiable manners, look upon the great end for which they were created as a matter of apparent unconcern, consoling themselves with the deceiving belief that in the spring time of youth the heavy hand of death cannot reach them. Conscious of our own weakness, and knowing of no more efficacious means of making our own salvation sure than by placing ourselves under the protection of the Virgin Mother of God, we pledge ourselves to conform to whatever regulation may be suggested to us by our Rev. Director.

Committee: John T. Coleman, John J. Meany, Wm. J. Cunningham.

The first officers were: Prefect, John T. Coleman; 1st Assistant, Philip Smith; 2d Assistant, John J. Meany; Secretary, James T. McGuigan, who afterwards became a Jesuit, so did his brother John.

In 1842, Mr. George Strobel was received into the Catholic Church by Father Barbelin. He afterwards became a priest, and for many years was pastor of St. Mary's Church.

In 1842-3, Rev. Ignatius Coombs was pastor, with Father Barbelin and Rev. Virgil Barber as assistants. Rev. Mich. Loughran and Rev. Peter Benauck were there also during the year.

In 1843, the interior and exterior of the church were renovated, the decorations being executed by Signor Monachesi. About this time Rev. Anthony Rey was stationed at St. Joseph's.

In 1844, Father Barbelin was pastor. The church was not attacked during the riots.

In 1845, Father Barbelin was pastor, with Rev. Anthony Rey, Rev. Francis Vespre and Rev. Jno. Blox as assistants. Towards the end of the year Father Rey was recalled to Georgetown; and in 1846,

he and Father McElroy volunteered as chaplains to the United States Army in Mexico, that they might attend to the spiritual interests of the Catholic soldiers, who, by their presence, most effectually silenced those slanderers who asserted, that in the event of a war, the Catholic citizen would not fight against the Catholic country of Mexico. Father Rey was killed by the "Rancheros," a guerilla band of Mexicans. Several days after his death, his body was recognized by its apparel as that of a priest, and was, by the Mexicans, buried with all the appropriate ceremonies of religion.

In the spring of 1845, a great fire took place in Pittsburg, and a collection was taken up in St. Joseph's for the relief of the sufferers. In this year, also, the Rosary Society was formed at this church, this being the first in the city.

In 1846, Rev. Augustine McMullin and Rev. Samuel Mulledy were assistants to Father Barbelin.

HELP FOR IRELAND.

On February 21st, 1847, a collection for the relief of the poor of Ireland was taken up, and \$850 was contributed by this congregation. On the 1st of November, a meeting of St. Joseph's Total Abstinence Society, delegates from the several societies of the city were appointed to meet Father Mathew, the Apostle of Temperance, and escort him to the city.

The Holy See having acceded to the request of the Bishops in this country, that it should be placed under the protection of the Blessed Virgin, the Young Men's Sodality celebrated the Feast of the Immaculate Conception in 1847 with great joy, and attended a Novena in honor of the Immaculate Mother of God.

In this year, also, the statue of St. Joseph, now so well known, was placed in the church. It cost \$450.

On March 7th, 1848, Rt. Rev. Alex. Smith, Bishop of Glasgow, administered Confirmation.

AN HOSPITAL.

In 1848, a society was organized to relieve the distress of emigrants arriving from Ireland; they nearly all being landed in this parish, and for relief applying to the nearest church. The ultimate design of the organization thus formed was the establishment of an hospital for charitable purposes to be in charge of the Sisters of Charity, and under the auspices of the Catholic clergy generally. The result of the organization has been the successful establishment of St. Joseph's Hospital. The Sisters of St. Joseph's were the first in charge.

In the beginning of the year 1850, night schools for adults were opened in the basement on Monday, Wednesday and Friday nights of each week.

On May 27th, 1850, the Young Men's Sodality resolved to erect a marble altar in honor of the Blessed Virgin Mary.

In March, 1851, two thousand dollars were collected in this parish in aid of the fund for the erection of the Cathedral at Logan Square.

FIRST THINGS.

St. Joseph's College opened for the first time on September 8th, 1851.

A grammar school was also opened in the basement. I was a pupil, and have a premium dated February 17th, 1852. Brother Nipper was in charge.

A school for girls was opened September, 1852, in a house adjoining the N. E. corner Fourth and Willing's Alley. The school building connected with the church on Walnut street side was erected in 1854. By the caving in of the well dug there, two men were killed.

At this church, on September 28th, 1851, was organized the first St. Vincent de Paul Society in the city, with whose object and workings we are all familiar. The Rev. Joseph Lynch was chosen the first President.

The first effort to afford religious instruction, in their native language, to the Italian Catholics of this city, was made at St. Joseph's. A meeting of the Italian Catholics was held in the Sunday School, March 21st, 1852. The result has been the erection of the Church of St. Mary Magdalene de Pazzi for the special use of the Italians.

At this time the subject of separate schools for Catholic children began to attract attention, and St. Joseph's, as ever, was foremost in the good work. A meeting of St. Joseph's congregation was held April 4th, 1852. Father Barbelin presided, and Wm. L. Hirst, Esq., acted as Secretary. At this meeting it was resolved to increase the pew rents one-third, so as to enable the clergy to open and maintain a parochial school. A great meeting of delegates from each Catholic church was held a short time afterwards to adopt measures for the organization of parochial schools throughout the city. The delegates from St. Joseph's were Wm. L. Hirst, J. C. Kirkpatrick, J. M. Smith, D. Murphy and J. Dimond.

In 1852 (Thanksgiving Day) Rev. Dr. Forbes addressed the Sodality. He was a convert, but afterwards abandoned the Church.

The Diocesan Synod of 1853 having recommended the Devotion of the Forty

Hours' Exposition of the Blessed Sacrament, it was celebrated in this church.

In 1855, the Jesuits took charge of St. John's in addition to St. Joseph's, and Rev. E. J. Sourin, became pastor of St. John's.

At the beginning of 1856 the priests at the church were Fathers Barbelin, Vespre, Tuffer, Folchi—all of the Society of Jesus.

On January 6th, 1857, Bishop Wood made his first visit to St. Joseph's.

The clergy of St. Joseph's were the first to take measures for the preservation and increase of the faith among the colored Catholics of the city. It was important that the spiritual interests of this class of these children of the Church should not be neglected. The first effort was made in 1847, when Mass was sung for them every Sunday morning at 8½ o'clock. The celebrated band of Frank Johnson furnished the music, and the Black Nightingale or Lark, Miss Greenfield, sang frequently. The colored people used to assemble in the old church almost from the beginning of the century. Rev. Father Lilly took an especial interest in their behalf, and in May, 1858, the services for colored persons were resumed. Vespers for years continued to be recited on Sunday evenings. Many conversions were the result of this good work established by Father Lilly. I was present on April 7th, 1861, when nine colored converts were baptised by Father Barbelin, and on Easter Sunday evening, 1862, when fourteen were baptised by Father Di Maria.

On September 4th, 1859, the Festival of St. Rose of Lima was celebrated by the Sodality. The Most Rev. Rafael Valentine Valdiviesy, Archbishop of Santiago de Chili, Rev. Miguel Rafael Prado and Rev. Franz Martinez Garfiar being present. The pastors were Fathers Barbelin, Ryder and Ward.

On October 23d, 1859, Rev. John McGuigan, S. J., died in Massachusetts. He had been at St. Joseph's and St. John's.

On January 12th, 1860, Rev. James Ryder died. His funeral took place on the 14th; on the 23d his body was removed to Georgetown College and next day interred. He was a great orator.

On March 26th, 1860, Father Vespre died.

On April 14th, 1861, Bishop Wood administered Confirmation to 147 females and 94 males, or a total of 241.

In the evening a quarterly meeting of the Conferences of St. Vincent de Paul met in the Sunday-school. Bishop

Wood and Bishop Domene, of Pittsburgh, Very Rev. M. O'Hara (now Bishop of Scranton), Rev. Hugh Lane, Father Davis and Father Barbelin were present and made addresses.

On May 5th, First Communion received by 175 children at the hands of Father Barbelin. At the late Mass Father Lilly referred to the war, and said it was the result of the pride and ambition of men.

On Sunday evening, May 12th, the Sodality of the Blessed Virgin Mary had its annual celebration. Very Rev. Dr. O'Hara preached, and 21 members were enrolled by Father Blenkinsop.

On Good Friday, 1861, at the afternoon services, a *Stabat Mater* and other compositions by Antonia Raffelin, of Philadelphia, were performed for the first time.

On the evening of March 1st, Father Lynch delivered a lecture on the Influence of the Papacy on Modern Society.

July 4th, 1861, was celebrated by the Jordan Cadets, Co. A. It was composed of school boys.

The last Thursday of September, 1861, was appointed a day of fasting, humiliation and prayer by President Lincoln. It was kept at old St. Joseph's. Miss Caroline McCaffrey sang "God Save Columbia."

On the evening of October 24th, 1861, a lecture was delivered in the schoolroom on the Life and Character of Father Ryder by Jas. M. Spellissy, Esq., then connected with *The City Item*, and also a contributor to the *The Pilot*, of Boston. He afterwards purchased the *Catholic Herald*, and edited it under the title of the *Catholic Universe*. In it, in 1866, I published this sketch giving events up to 1860.

In 1861, Henry T. Coleman, Esq., was appointed by Father Barbelin to receive the pew rents, a duty he still faithfully performs.

On Christmas Day, 1861, Mass was celebrated by Father Lilly, assisted by Fathers Blenkinsop and Gardner. The sermon was delivered by Rev. John Lynch, of Washington.

One sermon of Father Barbelin's I have well remembered. Indeed, thousands of times since then, when we have heard the Holy Name of Jesus profaned, have we thought of Father Barbelin's denunciation of the great sin. This sermon was delivered on January 19th, 1862, the Feast of the Holy Name of Jesus.

Washington's Birthday, 1862, was celebrated by the children under the direc-

tion of "Brother" Jordan, now "Father" Jordan.

In March, 1862, Father Lilly died. He was 57 years of age. The Mass of Requiem was celebrated by Very Rev. Dr. O'Hara, assisted by Very Rev. P. A. Stanton, O.S.A., and Rev. R. Kinehan. Rev. Wm. Gillen was Master of Ceremonies.

On Low Sunday, 1863, a collection to relieve the distress then in Ireland was taken up. It amounted to \$1,111.

On Jan. 28, 1866, the second ordination took place at St. Joseph's. Bishop Wood ordained Rev. Francis O'Neill, late pastor of S. James' Church, who died this summer (1882), and Rev. P. A. Jordan, S.J., who yet remains at old St. Joseph's—the church of his childhood.

The first ordination was, by Bishop Conwell, in 1826, when Rev. M. Hayden, ever after pastor of Bedford, Pa., and Rev. John Hughes, afterwards Archbishop, were ordained.

On April 15th, 1866, Bishop Wood confirmed 265 children.

On May 4th, 5th and 6th, a *Triduum* in honor of Blessed John Berchmann was celebrated.

The Festival of the Immaculate Conception was celebrated by the Sodality on the evening of Dec. 9th, 1866. The sermon was delivered by Rev. Ignatius Horstmann, a former member of the Sodality, who had shortly before returned from Rome. His text was, "Son, behold thy Mother." From our notes, taken at the time, I transcribe as follows:

"I need not tell you of the pleasure it gives me to appear before you this evening to speak to you of the praises due to our Mother, and to endeavor to nourish a piety and strengthen your confidence in her. Nor can I forget, that before my priesthood, the moments passed here among you, not only on Sundays, but on these annual festivals in honor of our dear Mother. Though others may value her protection lightly, yet she has been a dear mother to me. She was given to us as our mother by Christ himself as she stood sorrowing at the foot of the Cross. Our path through life lies amid sin and dangers of all kinds, and if we pass through them uninjured, great will be our reward, and as a guard against them, we will find a shield in the name Mary. She, I know, will give strength to my understanding and words to my lips that I may suitably illustrate the theme which I have selected for your instruction this evening. I will speak of what it is to be a child of Mary."

Father Horstmann is now the pastor of St. Mary's Church.

ANOTHER ST. JOSEPH'S.

In 1867, it was announced that a "new" St. Joseph's Church would be built at Seventeenth and Stiles street (ab. Girard avenue). Father Barbelin organized the Mater Admirabilis Society to collect money to pay for the lot. Upon this lot was afterwards erected the chapel first known as "New St. Joseph's," then as "The Holy Family," and now "The Church of the Gesu." A great college and church will, before many years, be erected there.

Father Barbelin was beginning to "wear out"—not in well-doing, but physically. On the Feast of his patron, St. Felix, May 30th, he said his last Mass, and on June 8th, 1869, he died.

These were sorrowful days at old St. Joseph's—sorrowful ones, indeed, for the Catholics of the city; where were they in our city who did not mourn? Who ever saw such a demonstration of love and sorrow as during the days he laid dead at the dear old place and on the day of his burial! What dead priest of our city ever had such a funeral? The streets to the Cathedral, where the Requiem Mass was celebrated, were thronged. After services at the Cathedral, the body of this sainted priest was interred at St. Joseph's Burial Ground, Passyunk and Washington avenues.

The Sodality of the Blessed Virgin adopted the following resolutions:

When the good die, we mourn. Our tears are the natural measure of our sorrow for the departed as our love and esteem are the evidences of our affection for them while living.

AND WHEREAS, the death of our Founder, Rev. F. J. Barbelin, S. J., has filled with sorrow the hearts of the faithful throughout this city; it has grieved us in an especial manner. He it was who, calling on the powerful aid of the ever Blessed Virgin, our Mother, to preserve in the minds and impress on the hearts of the youth the lessons of virtue and religion taught by him, founded our Sodality, and placed it under the protection of that Heavenly Mother he loved so well, and a tender devotion to whom he taught us to cherish.

AND WHEREAS, Father Barbelin labored energetically and successfully for the advancement of our holy religion in this city, and contributed much to its great and rapid increase; for the welfare of the children in leading their young hearts to love religion and practice its commands; for the poor in the adoption of measures for their relief, and performing works of religion for the greater glory of God.

Resolved, That the labors of Father Barbelin in behalf of his people has endeared his memory and name to us, and ranked it with the many names which cluster around "Old St. Joseph's." His merits are now the inheritance of those who mourn him after a long, edifying and laborous life which closed with a happy death. The character of a good priest was illustrated by our loved pastor—he received "a good testimony from all around him". All those virtues which should adorn the life of a good man were centered in our Founder, and endeared him in the hearts of the people to an eminent degree. Therefore, be it

Resolved, That by the death of our much-loved Pastor and Founder we have lost one who ever cherished a warm affection for us as children, and by the organization of our Sodality testified his great interest in the preservation of youth at a time when most beset with temptations; St. Joseph's Church a pastor whom a grateful people will long mourn; the children, a tender, loving and affectionate father, who, by his devotion to and familiarity with, won their hearts and lead them to profess, practice and defend the faith which he taught them.

But the project was soon formed of erecting a memorial to the memory of this good pastor. Accordingly, the Barbelin Memorial Association was organized. I was chosen President; Charles W. Naulty, Secretary, and Patrick Brogan, Treasurer. Contributions were received for the erection of a memorial "in the south wall" of the church. The design of Burke & Korubau was selected and contract awarded them.

On June 5th, 1870, the present Memorial was unveiled to the people. John Duross O'Bryan, Esq., delivered the address.

A copper box was placed back of the Memorial. It contained coins, papers, the minutes of the society, the "History of St. Joseph's" from the *Catholic Universe*, and the following memorial record:

I. H. S.

IN MEMORIAM.

Revd. Patris Josephi Felicis Barbelin, S.J., qui nas cebatur Lunavilla in Gallia, die 30th Maii, 1808, et e vita decebat in Collegio Sti. Josephi, Philadelphia, die 8th Junii, 1869.

A. M. D. G.

Hoc monumentum excitatum fuit a amicis suis, sub nomine Father Barbelin Memorial Society, die 5th Junii, 1870.

Revd'mo Jacobo Frederico Wood, Episcopo Diocesis, Philadelphensis.

R. P. Josepho E. Keller, S. J., Praeposito Provinciale Societatis Jesu, in Provincia Marylandae.

P. Petro J. Blenkinsop, S. J., Sup. Operario Ecclesiae Sti. Josephi, Philadelphensis.

D. Ulysse S. Grant, Praeside Civitatum Forderatarum, in Septentrionale America.

D. Joanne W. Geary, Imperatore Civitatis Pennsylvaniae.

Danielè M. Fox, Praefecto Urbis Philadelphiae. Burke et Kornbau, Artificibus.

Die 1st Junii, 1870.

B. V. M. H.

In addition to erecting this "statue in the wall," the Association also fixed up the priest's lot in the burial ground, erecting new tombstones, and placing iron railings around the lot, as well as a tombstone over the grave of Father Barbelin. The Association expended \$1,500.

After the death of Father Barbelin, Rev. Peter J. Blenkinsop became pastor. He is now Spiritual Director at Georgetown College, D. C.

The priests at St. Joseph's in 1870 were Fathers Blenkinsop, Ardia and Jordan.

In January, 1871, Fathers Blenkinsop,

Ardia, Duddy and Jordan were at the church.

October 16th, 1872, the Fourth Convention of the Irish Catholic Benevolent Union of the United States attends Mass at this church. Mass was celebrated by Rev. F. Kinery, S. J., and Missionary to Syria, the sermon by Rev. B. A. Maguire, S. J., of Washington, D. C.

In the beginning of 1872, Rev. P. J. Blenkinsop, pastor; Rev. Joseph Ardia, Rev. P. Duddy and Rev. P. A. Jordan, were at St. Joseph's.

In 1873, Rev. P. J. Blenkinsop was pastor, with Fathers Ardia, Duddy and Jordan as assistants.

In January, 1875, the priests at the church were Fathers Ardia, Jordan, Gache and Duddy.

In 1876 the priests stationed at the church were Fathers Ardia, Gache, Jordan and Duddy.

July 4th, 1876, the Centennial of Independence was celebrated. Rev. W. F. Clarke, of Loyola College, Baltimore, delivered the sermon, which was afterwards published in pamphlet form.

In 1877, Rev. Joseph M. Ardia was pastor, and Fathers Jordan, Gache, Duddy and Romano as assistants.

In 1878, Fathers Ardia, Jordan, Duddy, Romano and Jamison were at the church.

In 1879, the priests stationed at the church were Fathers Romano, Ardia, Jordan, Duddy and Jamison.

In January, 1880, the clergymen at St. Joseph's were Rev. Joseph M. Ardia, pastor; Rev. A. Romano, Rev. P. A. Jordan, Rev. Pat'k Duddy, Rev. Alexis Jamison. All Jesuits.

In 1881, the priests at St. Joseph's Fathers Ardia, Romano, Jordan, Duddy and O'Neill. They are there at this date, December, 1882.

On June 16th, 1881, the Festival of Corpus Christi, Very Rev. Jos. Membarbasci, Patriarchal Vicar of Antioch, in Syria, visited St. Joseph's, celebrated the Holy Sacrifice according to the Syriac Rite, and remained three days, receiving contributions in aid of his mission.

On Sunday, October 23d, 1881, the one hundredth anniversary of the Thanksgiving service in St. Joseph's after the capture of Cornwallis was celebrated. The sermon was delivered by Rev. W. Clarke, S. J. As above detailed, there are no records to sustain the belief that any such event occurred as was commemorated.

On February 26th, 1882, was the one hundredth and fiftieth anniversary of the celebration of the first Mass in the church,

and the fiftieth anniversary of the organization of the Christian Doctrine Society. These events were commemorated by the Sunday-school. Rev. P. A. Jordan, S.J., the Father Instructor, addressed the children, telling them of the events and of his own connection with the church for thirty-one years, of which, for sixteen years, he had been Father Instructor.

In 1882, the priests at St. Joseph's were Fathers Ardia, Romano, Jordan, Duddy and O'Neill.

St. Joseph's parish extends from the south side of Arch to the north side of South street, and from the Delaware river to the rear of Fourth street—the front houses on Fourth street belonging to St. Mary's.

The Catholic population of this district cannot be regarded as a rich one, and is decreasing, owing to the removal of many and the alterations of dwellings into stores. Yet no church is visited by members of other parishes as much as St. Joseph's. Besides coming to Mass, they crowd the confessional, and attend the many services which take place. They come at all hours, for they know that the church is open. The sinners know that the Jesuit Fathers are always in attendance and ever ready.

From the incidents noted in this history, it will be observed that this old church has an interesting and instructive history. St. Joseph's has been the seat of learning and the centre of Catholicity in this diocese. Its faithful and zealous priests have, as missionaries, ministered to the scattered children of the Church to be found in neighboring States; and these scenes of their labors are now strongholds of that old Faith, the glory of the world and the pride of the king, the pauper and the slave. They have been men eminent in learning, rich in scholarly and religious traditions, sacred by piety, of a high excellence and proficiency in the sciences and in all that is calculated to adorn the mind. All honor then to the pastors of St. Joseph's—they have been the apostles of religion—the preservers of the faith—the patrons of learning—the educators of youth and the spiritual supporters of those of more mature years. Why, then, should not the Catholics of this city venerate the old Church and pray for its present and past pastors? It should be endeared to the hearts of all from the glorious recollections that cluster around the spot which has become sanctified by the presence of holy men, who have been toilers in the cause of religion and of the salvation of souls.

Its founder, in addition to the privations which are the lot of apostles of the faith in their efforts to establish a religion sanctified by the blood of millions of martyrs, who have willingly and joyfully surrendered the comforts of home, the prospect of ecclesiastical advancement, and their lives, in order to extend the faith, was threatened with the suppression of the humble edifice erected by him.

St. Joseph's has been the source of almost every "good and perfect gift" with which it has pleased God to bless this diocese. It has been the origin of churches, asylums, an hospital, a Rosary Society, a Reading Room, Benevolent Societies, Sodalities, St. Vincent de Paul Society and parochial schools.

What a grand record and how much it should endear the old church in the hearts of the Catholics of this diocese!

Note the names of its priests and cherish their memories as men eminent in learning and piety: Greaton, Neale, Harding, Farmer, Snyder, De Ritter, Molyneaux, Fleming, Graessel, Keating, Carr, Leonard Neale, McInnes, Rossetter, Bishop Conwell, Baxter, Donahoe,

Hughes, McCarthy, Ryder, Coombs, Rey, Lynch, Lilly, Vespre, Folchi, McGuigan, Ward, Barbelin, and others that will readily occur in the minds of our readers.

Few churches can present such a glorious roll of servants of heaven; and while most of them have passed to the enjoyment of all their earthly aspirations, yet we know that the ancient glory of their sacred shine has not become bedimmed, but shines more brightly. As Bishop Wood said, on his first visit to the church, January 6th, 1857, "The spirit which laid the first stone of its foundation is still as fresh, as vigorous, and as warm, as it was then, and the recollection of the services which this church has given to religion is embalmed in the hearts of all."

So ends our History of "Old St. Joseph's." It will be valuable when I am dead. May I live in and practice the faith taught me at the dear old church, about which happy recollections of my boyhood days linger joyously.

MARTIN I. J. GRIFFIN,
of "Old St. Joseph's."

PASTORAL RESIDENCE,
ST. JOSEPH'S CHURCH. }

Dear Friend Martin:

I have twice read over the proof-sheets, and made such notes and comments as I thought might be useful as suggestions. I think it is about as complete as can be made—unless our Fathers in England, in their delving among the forgotten treasures of the libraries of the old families, may unearth some of the letters of Fathers Greaton, Harding and Neale, &c., which may throw light upon doubtful points.

Kindly Yours in Christ,

12, 7, 82.

P. ALOYSIUS JORDAN.



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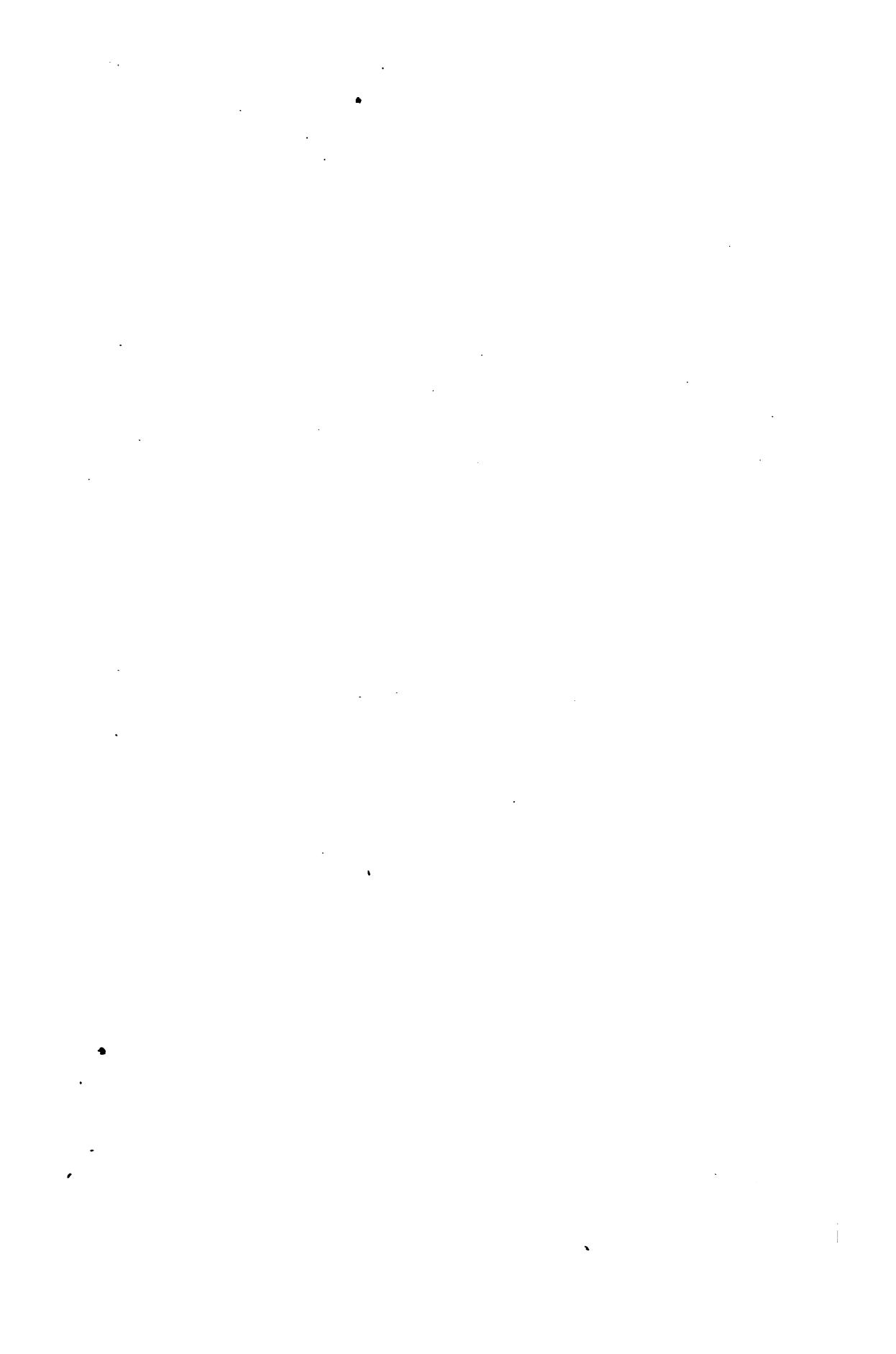
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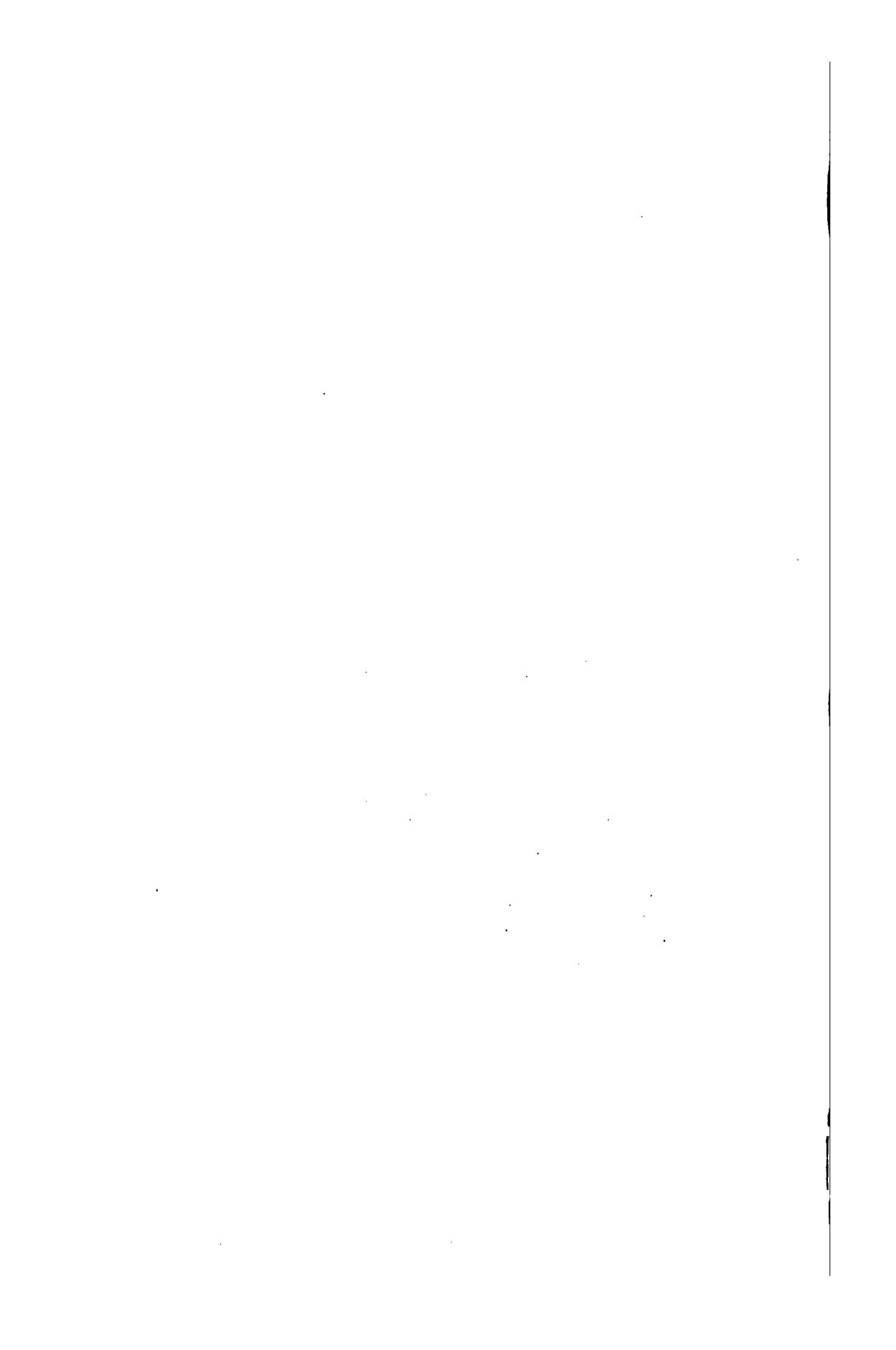
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